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his thirties. By reason of this he did not pay proper attention to Clemen's German edition in 1909, or he (the reviewer) would not now be lamenting his deficient recognition in an important work which possibly people will swear by for the next ten years. But we must be patient with the slowness of research. As the writer has elsewhere observed:

Be patient, man! The star-lore time is slow,
And like her cycles is the silent flow
Of all our learning down the centuries:
Millions of minds must think before we know.

As it is we cannot but be grateful to Clemen for having sifted out so much and given us such an interesting summary of the many loans which Christianity has made from older faiths.

ALBERT J. EDMUNDS.

ENGLISH AS A UNIVERSAL LANGUAGE.

While the editor of *The Monist* was abroad two years ago he attended the Monist Congress and found there a few Americans, among them the late T. B. Wakeman, of Coscob, Conn., Prof. Jacques Loeb, of New York, and Lester F. Ward, the well-known sociologist.

Professor Loeb lectured on the physical world-conception, and pointed out how physical science is on the verge of constructing organisms. The facts which he communicated concerning artificial fertilization and other interferences with the structures of organized life were extremely interesting. Professor Jodl, of Vienna, advocated monism not as is usually done from the standpoint and in behalf of natural science, but from the standpoint of the ethicist and the philosopher. His need of consistent thought had led him to adopt monism, and his arguments appealed strongly to the audience.

It is a striking feature of German congresses that English is very little spoken and lectures are scarcely understood unless they are given in German. The French speaking delegates have a better chance of being understood, and considering these facts we regret to say that there is not yet a good means for people of different languages to communicate with each other. At that time we expressed the view that English is the best fitted medium for international purposes, and with reference to this comment, Mr. Wakeman in a personal letter called attention to the significance of this subject, which he wished to be brought before the public.

He wrote:

"Among the incidents that added to my wisdom and courage was your very interesting conversation at the 'Fahrhaus' on the propriety of an effort to induce all civilized peoples, in addition to their own language and as a completion thereof, to have a revised and practical form of the English language taught in their schools as the universal language of science and humanity, and of general international intercourse. I think you made it clear that this step is demanded by the nature of the language itself as well as by the fact of its very general use now, and its inevitable promise in the future. The fact that you were a German of the Germans by birth, inheritance and scholarship, who did not become acquainted with English until you had reached your middle life, and that your conviction is the result of an impartial examination of the facts and reasons *pro* and *con*, against your early prepossessions, marks you as the proper one to open up a general consideration of the subject. The proper time to do that is certainly the present, when monism is making some general means of communication a practical necessity, which it seems no limited and artificial language can reach."

While on the subject of universal languages it is well to note that in the opinion of many Esperanto and Ido have been superseded by a newer rival called simply "Universal." This is the invention of Dr. H. Molenaar, a Bavarian, and claims to be easier to learn and more international than Esperanto. Since it is supposed to be intelligible to those who can speak only English, we here quote a few sentences from a postal card published for advertising purposes:

"Universal-ling es plus simpl, plus fasil, plus kurt, plus praktik ke tut altr universal-ling-sistem; es komprenebl sin stud a tut kultivet European e Amerikan; hab leplus simpl gramatik imaginabl; son vokabular es komun a mult lingi; es non min fazole parlet ke skribet; es un exelent preparazion pro stud de Latin e de tut altr ling oxidental; es egale bon pro zienz, literatur e komerz; es aprenet in pok hori."

Dr. Molenaar has undertaken two periodicals in the interest of his new language; one, *Universal*, was started in 1907 and two years later he branched out into a more ambitious magazine, *Humanitat*, which the secondary title describes as an *organ pro tut interesi humanitar e internazional*.

Another recent attempt at constructing an international language is the *Interlingua* which flourishes under its director, G. Peano, professor in the University of Turin, and its vicedirector and treasurer. Dr. Prof. G. Pagliero, Via S. Francesco 44, Turin. This

language is made up almost entirely upon Latin roots although it admits some others in its vocabulary. For further explanation we quote from the *Interlingua* circular the following paragraphs.

"Latino es in parte internationale, et in parte mortuo. Scriptore, que adopta toto vocabulario latino, cum grammatica simplice, es intellecto ab lectore que consulta vocabulario latino, sed non intelligibile ad primo visu. Pro scribe in modo subito intelligibile, es necesse vocabulario de latino internationale. Academia judica internationale omni vocabulo latino existente in vocabulario etymologico de anglo. Latino et anglo es duo extremitate, in tempore et spatio, de lingua internationale.

"Vocabulario latino-anglo pote es substituto, sine errore sensibile, per latino-français aut latino-italiano etc. Vocabulo latino, vivo in nostro lingua, es bono. Si vocabulo latino es mortuo, quære æquivalente in dictionario de synonymos. In ipso vocabulario latino-internationale, ad voce nationale, sæpe responde plure synonymo latino et viceversa.

"Academia adopta omni voce internationale, et non scripto in vocabulario latino ad usu de schola, per exemplo: *reale* (ex L. *reale*) *acephalo* (ex Græco), *telegrapho* (ex. G. *tele graph -o*), *artista* (ex L. *arte* et G. *-ista*), *algebra* (L. math. ex Arabo), *tabaco* (L. botanico ex Americano), etc."

THE MULTIPLICATION OF PEARS AND PENCE.

We are in receipt of an open letter by Frederick Hovenden which attacks most vigorously the present system of teaching algebra. It contains a passage of interest to both mathematicians and physicists, serving to stimulate thought on a problem which has perhaps not been sufficiently understood.

Mr. Hovenden offers a prize of 500 pounds, a goodly sum, to any one who will perform in public the act of multiplying apples and pears by pence, or any similar trick in which our common school algebras abound. He holds this and similar absurdities up to ridicule and we must say we have rarely seen any practical development of science made sport of with a greater semblance of justice. Our algebra works all right in practical life and yet we wonder whether Mr. Hovenden's challenge will not be taken up by some one who believes in algebra.¹

¹ We intended to publish a quotation from the original text of Mr. Hovenden's pamphlet, but it has mysteriously disappeared in the ever-yawning